

CHERUBIMS.

Vhen Man first transgressed and was driven out from God, God placed *Cherubims*, and a *flaming Sword*, to keep the Way of the Tree of Life : Mark, to keep the Way of the Tree of Life from the *Transgressor*; for, against him that did *transgress*, was the *flaming Sword* and the *Cherubims*, which God placed to keep the Way of the Tree of Life; for then man had no right to the Life, but Condemnation; the *Cherubims* and the *flaming Sword* is against him, through which he must come before he comes to Life again. Now *Moses* (who was commanded to do all things according to the Patern which he saw on the Mount) when he prescribes a way to God, and to the Mercy, even in the first *Covenant*, he speaks of the *Cherubims*, and describes them to be two, beat out of one piece of Gold, and made of the *Mercy-Seat*: Now mark, that out of which the *Cherubims* were beat, out of the *Mercy-Seat*, to over-shadow it; and the *Mercy-Seat* is over-shadowed while the *Cherubims* remain (while the *Transgression* is) and the *Condemnation* to the *Transgressor*; for that spreads it self over the *Mercy-Seat*, and the *Mercy-Seat* that is not known, nor the *Golden-Pot* where *Manna* is, while Man continues in the *Transgression*: for the *Seed*, which is the *Seat of Mercy* (was figured forth by the piece of Gold, and the *Mercy-Seat* of Gold, out of which the *Cherubims* were) that lies under, and the *Tabernacle* of the *Testimony*, or *witnessing* for God (out of which the *Judgment*, and the *burning* which delivers from the *Transgression* comes) that is not known, and the Way unto the Tree of Life again, is by that which brings out of those things which the *Cherubims* and the *flaming Sword* were against, which remained even through *Moses*; for the *Ordinances* and *Service* which he prescribed, could not take away *Sin* to the purifying the *Conscience*, for which cause the *Cherubims* over-shadowed the *Mercy-Seat*; for the way was not yet prepared, until Christ came: So, though they had *Ordinances* of *Divine Service*, and a *worldly Sanctuary*, and the *Tabernacle* of the *Testimony*, which was called the *Holiest of all*; yet notwithstanding these things, (which were but shadows of good things to come) the *Mercy-Seat* was over-shadowed, (the *Vail* remained over peoples hearts, and they could not approach near unto God without a *Sacrifice* for *Sin*, for fear of *Wrath*) and they could not see through the *Cherubims of glory*, but perished in ^{the} *abode in Sin*, and that which the *Cherubims of glory*, *Sword* was against, that which the *Law* and the *Condemnation* was against, which keeps them from the Tree of Life: So they being out of the *Righteousness* and *Obedience*, they were out of that unto which the *Mercy* is.

13. Well, but some men may say, These things were indeed added after Transgression, and spoken of by Moses, but since Christ came, they are taken away, so that we have the Seat of Mercy, and can see it with open face.

To thee, whosoever thou art that shalt say thus, I give answer; The Apostle, who spake of those things, said, *the sum of all is CHRIST*; and that which was directed by Moses, was but *the shadow of good things to come, but the Body is CHRIST*. Now mark, Christ sayes, *I come not to bring Peace on Earth, but a Sword, and a Fire*; and what will I, if it be already kindled? *And this is the condemnation, that LIGHT is come into the World*, Joh. 3. 19. So that his coming, is *not to destroy the Law, but to establish it*, and to destroy that which the Law is *against*: Now the Curse of the Law is *taken away by Christ*, for them that believe; but the flaming Sword and the Cherubims *remain in the Condemnation*; for the Cherubims are two, made of the *Mercy-Seat*, even the *Condemnation of the Law and of the Gospel*, which *remains*, and are continued and established by Christ, against *Transgression*; and none can have the *Mercy* while they *continue in their Transgression*: Alas for thee, that thinkest these things can be taken away, so long as *Sin remains*; thou canst not see into those things which concern thy *Peace*; for the *Condemnation and the Death* will take hold of thee while thou art in thy *sins*, and the *Seed* thou canst not see, which is the *true Seat of Mercy*, and the *Tabernacle of the Testimony* for God, which the *Law and Moses* spake of, which is the *fulfilling of all those things*, and the *way to God*, and the *Life* which is to be come into, through the *condemning and destroying the sins*, and the *sinful part*; So by the *Gift of God*, all these things are seen, and read through; which gift is *Light*, which as all come to see, and wait in it, in *Obedience to its working against Sin*, it will make way into the *Holiest of all*, and raise up the *Seed*, which is the *Seat of Mercy*, and the *Tabernacle of Witness* for God (in which the *Life* is, which is the *hidden Manna*, answering to the *Golden Pot*, in which the *Manna* was, and he is the *Minister of the Sanctuary*, and the *true Tabernacle*, confirmed by a greater thing than *Aarons Rod* which budded, by him that said, *The*

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Lord Sware, and will not Repent, Thou art a Priest for ever, after the Order of Melchizedec ; and this is He alone, which God hath chosen for Salvation ; who consecrateth a new and living way into the Holiest of all ; even through his Blood by which he sanctifieth even for Him of whom the Mercy is, who said, *I will have mercy on whom I will have mercy.* This is that which bringeth through the Cherubims and the flaming Sword, unto the Life, and through its working brings out of the Transgression, the cause why the Judgment and the Condemnation was first set to take hold of Man, and to keep the way of the Tree of Life ; which no man can come to feed of, but through the witnessing that to be wrought out, which the Condemnation and the fiery Law first passed against ; for which cause Man was first separated from the Life ; and being separated, they are changed from the Garden, into an howling Wilderness and a Desart, and a dry and thirsty Land, having Death and Condemnation passed over them. But the Lord promised the Wilderness and the Islands of the Sea should be converted, and he would make Rivers in the Wilderness, and Pools in the Desart, and the Wilderness should become as a fruitful Field, and as the Garden of God : But alas for me, I am as one almost amazed, for I look and see that multitudes are not yet come to see themselves changed, from being the Garden of God (in which he dwelt) to be a Wilderness and as a howling Desart, and a dry and thirsty Land, bringing forth nothing but bryars and thorns, who are rejected, and nigh unto cursing : And how should they seek to be converted unto God ? or, how should they seek to know the Rivers in the Desart, or Springs in the Wilderness, and themselves to become as a fruitful Field, and to be replenished as the Garden of God ? for Ignorance hath over-shadowed them, so that they are not yet come to know the flaming Sword, and the Cherubims, even the Condemnation to take hold of them, which is glorious, and worketh for the destruction of Sin : nor to know the gift of God, to work unto Condemnation, and unto their purging and cleansing ; that the Seed which is the Seat of Mercy might be raised up, and spring forth as Rivers ; which Christ said, *He that believeth in me, out of his belly shall flow rivers of Living Waters ; and the Waters that I shall give him, shall him as a Well of Water, springing up unto Eternal Life :* but no one cometh to know this, but they that come to wait in the Judgment, and in the Condemnation for the Gift of God, that works unto Judgment and Condemnation, so long as the Sin is given place unto and the Transgression liveth in : So, who come to know the gift of God, CHRIST the SEED, they must wait to feel Obedience brought forth, and Righteousness lived in, else it will work unto Condemnation ; and the flaming Sword, and the Cherubims will remain, which keeps the Transgressor from the Tree of Life : So the way through the flaming Sword, the Cherubims, the Condemnation, is the Obedience of the Life, and the Obedience will bring through the Condemnation, to see the Seed, the Seat of Mercy raised up, and to behold it with open face ; And in this the Tree of Life is, and the Testimony of God, and the pleasant Springs of Life and Virtue : So the Obedience and the Righteousness being dwelt in, then the Gift of God worketh unto Life and Virtue, bringing the Soul and the Creature out of Sin, the cause why the fiery Law and the Cherubims was placed against Man unto Condemnation, and brings him through these things, unto GOD, the Life of all, and to feel him unto Consolation.



And now all you that know the *Gift* of God, wait in it, that you may have *unity* with it, and *unity* with the Judgment and Condemnation (which is of it) against Sin, and so ye may be kept out of those things which it condemns, and then the Way will be opened freely to the Tree of Life ; and the Condemnation which is glorious, that will pass away, and the Glory of the Life remain, unto nourishment; which none can feel, but as they dwell in that, which the Condemnation cannot take hold upon : So let all wait to have *unity* with that which condemns the Sin, and every *appearance* of *Evil*, that the *Gift* of God *may be retained* unto *Life* and *Immortality*, and to the *Mercy* which continues beyond the Condemnation, the *Cherubims*, and the *flaming Sword*.

Great and wonderful are thy Works, thou King of Saints, and thy Wyses
past finding out; Oh the depth of the Wisdom, and the Riches, and the
Glory that is in thee! Lord, how do all the world grope like blind men,
and have not the knowledge of thee! but thou manifestest thy self to thy
Servants, so that Hand is not able to write, nor Tongue to express the
multitude of thy Revelations; yet thou fillest thy Children with good
things.

Written in *Barbados* 29th of
the 7th Month, 1661.

GEO. ROFE.

LONDON, Printed